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Lutheran Herald

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So this is now the mark by which we all should certainly know whether the birth of the Lord Christ is effective in us: If we take upon ourselves the need of our neighbor.

Martin Luther

Lord, make me an instrument of Thy peace.

Where there is hate, may I bring love;

Where offense, may I bring pardon;

May I bring union in place of discord;

Truth, replacing error;

Faith, where once there was doubt;

Hope, for despair;

Light, where was darkness;

Joy to replace sadness.

Make me not to so crave to be loved as to love.

Help me to learn that in giving I may receive;

In forgetting self, I may find life eternal.

ST. FRANCIS OF ASSISI

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About the Cover:

This family escaped from Hungary hid under a wagon load of carrots. You'll their story on page 93.

What Do These Things Mean?

By Dr. Howard Hong

ABOUT a year and a half ago a foreign visitor on our campus was very much interested in seeing how we conducted our classes and how we lived. He had been at other campuses, and he found that we operated in about the same way as most other American colleges and universities. But, he said, "Some things are quite puzzling. I do not understand what they mean. For example in Europe when the professor comes into the classroom the students stand up, and they sit down after he has reached the platform. In the American university the students are talking when the professor comes in. By various devices he tries to gain a hearing and get started. At the end of the hour he makes his way out the best he can through a crowd of students. Very interesting!"

That night he went to a basketball game with his host, and after the game he said, "What does this mean? This is very puzzling. We go to this game; there are some professors present and many students. When the players come in with a ball, everybody stands up, including the professors. This is very interesting! And not only do they all stand up, but they sing a hymn! What does this mean?" The visitor's host could only reply, "I'm not quite sure what it means." Customs and events close at hand are sometimes difficult to understand. What, then, is the meaning of events which occur far away? What do happenings signify?

Think of a man. Think of a man who stood in the St. Olaf Chapel over in the gymnasium one morning about nine years ago, a fine looking man, a man who spoke, not with fluency, but a man who spoke in such a way that he left a deep impression upon those who saw and heard him, a man who left a mark because of his quiet intensity, because of his quiet, transparent concern. This was a man who a year later was sentenced by the Hungarian High Court to two years' imprisonment and a little later was deposed by the Lutheran Church of Hungary because of governmental pressure. This was Bishop Ordass, a man who a few weeks ago preached his first sermon in over eight years, just after being acquitted by the court and reinstated as Bishop by the Church as an aftermath of de-Stalinization.

What do this man and these events mean? It seems to me they mean a courage that places values above life. They mean a religious faithfulness and obedience which are placed above personal security, above position, above one's own home. For the past six years Bishop Ordass was under house arrest, doing knitting as an occupation, a means

of support, during which time he was forbidden to preach, forbidden to write, forbidden to move around. What does this mean to you?

Think of fifteen hundred students about whom you read—fifteen hundred students who were the beginning of the uprising in Hungary. A great number of them were killed or wounded. What do they mean? They mean an intensity of commitment. They mean again a consecration to values which are more than life. They mean a penetration by young men and women into the depths of the life of a people. Think of 600 students and 40 professors of the University of Sopron who, upon being surrounded by Russian tanks, fled across the Austrian border and are now in the process of setting up a university-in-exile. What does this mean? It means an affirmation of the life of the mind. It means an affirmation of intellectual freedom, of the pursuit of truth, and of the realization of spiritual values under persecution, under duress, at high costs. What do these students and these professors mean to you?

Think of one hundred thousand Hungarian refugees, perhaps one hundred ten thousand today. What do they mean? Perhaps refugee life we can understand a little better because it means the loss of home. What times mean more of home and family to us than Tha giving and Christmas? We revel in the comfort and deep security of our families and homes especiall this time. But to be a refugee frequently means to one's family; it means to lose one's home. It mean lose the security of position. It means to lose one's except as one's past becomes a kind of bitterness bec of being lost. It means to lose one's future, except ins as a new future can be built. It means camp life, camp life at its best is a rotten life. What do these n to you?

What does this man, what do these students, v do these hundreds of thousands mean to you?

One of the first Hungarian refugee students to be ad ted to an American university was Joszef Molitorisz, arrived in East Lansing the week before Christmas. came on an assurance from University Lutheran Ch (ALC) and a scholarship made available by Mich State University. He and his wife and 4½-year-old Joszef, are shown as they were welcomed at the sta by Thomas Hamilton, vice president of the university, Pastor Herbert C. Wolf. Joszef, Sr., is the son of Bi Johannes Molitorisz of the Lutheran Church in Hung The bishop was removed from his office in Gyor sev years ago because of his anti-communist activity, is now living in the midst of his people. Mrs. Molito parents also remain in Hungary, where her father physician.

They Mean a Danger

I would suggest first of all that *they mean a dange* very great danger. It is the danger of statistics. It is danger of hearing these things, whether from me o the radio or by reading them, the danger of tal human beings as units in the sea of human sand.

In 1946, we had made arrangements with the Bri to have some prisoners-of-war work at our headquar in order to handle supplies which were being distribu for educational, religious, recreational, and other poses in the prisoner-of-war camps. One mornin British sergeant came in and said, "Here they are." gave me a slip on which were written the name of unit, the address, and then the item "three bodies asked, "What is meant by this?" He took the slip b saying, "Oh, that's not right." He wrote down so thing and gave the slip back to me. It read, "T bodies—living." It is easy to come to think of hu beings as units, human beings as items, as numb numbers even less important than numbers regist on a scoreboard. Human beings can become mul entities among great multiudes. We are in danger of a statistical callousness.

This man, these students, these hundred thousan more may help us *remember what it is to give*. You recall that story about David. In the heat of strife

Our greatest need in a time like this is simply to give. That is OUR need.

"I wish I could have some water from Jerusalem uench my thirst." Three men went to get the water n Jerusalem with great difficulty and at great cost nemselves. They brought it back to him in a leather stained with blood. And as he lifted it up, he said, annot drink this, because it is at the cost of other 's blood." He could not drink it; he offered it unto l. This might mean a change in our understanding what it means to give, because what we have, parlarly for us in America, is bought at a cost which er men have paid.

Call to Fellowship

nat do this man, these students, these hundred and re thousand mean to us? They ought to mean *a call be bound in a fellowship of the Christian Church, a lowship of faith, a fellowship under a common Lord.* ought to be *a call to be bound to a suffering humanity.* The difficulty for us is that we seem to have no way doing anything more than feeling, of anything more n thinking about these things. But we can do someng. *We can pray.* Do not consider this lightly. Bishop dass writes in a recent letter about the meaning of e community of prayer which he has felt and known roughout the Lutheran church of the world, throught the Christian Church, for him, for his own church, the Protestant churches of Hungary, for the whole ristian Church, for the whole people of Hungary. We n join in this community of prayer in the silence of wardness on our own.

We can also give. We can give in that simple way nich is about the only way we can give.

Was it not Chaucer's Pardoner who, when twitted his talking about money, replied, "I pinch people nere their hearts are, and if their hearts are in their rses, that is where I pinch them." That is not exactly r situation, except that apart from the inwardness of ayer we can act most readily through our purses. No atter what we may say about our hardships, we are on e top of the heap in the world. We have an abundance. it can we give so that it costs something? In the next apter after the one about David which I mentioned, avid was about to build an altar or make an offering d certain things were offered to him which he could fer unto God. David rejected each one saying, "How can I offer unto God that which has cost me nothing?" To offer means to give at a cost. This we can do.

What is it that might be done with gifts that we bring? I do not know your plans, but just let me make some suggestions, at least for your own thinking. Of course, first of all it makes no difference, really, what is to be done with our gifts. Our greatest need in a time like this is simply to give. This is *our* need. But yet we might ask what will be done. Think of the general alleviation of suffering of the thousands of wounded. The Lutheran World Federation sent the first two convoys of trucks into Hungary, one convoy which reached Budapest on November 2 with medical supplies, blankets, and food. The channels were then closed. You have in the Lutheran World Federation one of the most efficient enterprises for this kind of thing: the meeting of human suffering, wherever it might be, whoever it might be.

Second, you might think of this "university-in-exile." We often think of buildings as being a college, but this is erroneous. A college is faculty; a college is students; a college is a community of learners. A "university-in-exile," the University of Sopron—this we could think of as a way for using some of our gifts.

. . . For Suffering Men and Women

Think also of new life; think of those who are cut off now from their homes. Think of those who are faced with the total ambiguity as to their future. What would it mean if part of your gifts were to be used for two additional foreign students at St. Olaf College—two Hungarian students? Only a drop, it is true, but they are two, they are real, they are living persons. And this could mean a newness of life. These are some of the things that might be done with your gifts.

Let our giving be our response to our silent prayer of penitence and our petition to God for suffering men and women. Let our giving be a response to God's benediction, God's "good-saying" upon us. Let our giving be our benediction upon other men and other women who stand in need.

From a chapel talk given at St. Olaf College, December, 1956

A Tree is Planted

Alf W. Jorgenson
Abiding Memorial Foundation

Forty-six years ago, a pioneer planted a tree on the banks of the Missouri River near Mobridge, South Dakota. It was just a cottonwood twig that was nice and straight. It was planted in a lonely farmyard by an old well. This little seedling has grown so large that it provides shade and comfort on the farm now in possession of the pioneer's nephew.

But this pioneer has planted other trees—trees in the Kingdom of God. One of the trees is the Sunday school by mail and radio, which he helped establish in Great Falls, Montana.

Another tree is the college where this pioneer's nephew was president for many years.

Another tree, a large one that is still growing, is a sizable Gift Annuity invested by the Church to be used at the discretion of the Board of Trustees for many causes. This Gift Annuity was in the form of two farms of 480 acres, real estate in Mobridge, South Dakota, securities and cash—an annuity with a total value in five figures. The income from the annuity is more than enough to take care of this man's everyday wants. It a tree that has provided shade and comfort for him his later years, because he has had an assurance from Church that he will be provided for with a sizable come. He is now living in one of our homes for aged, enjoying Christian, loving care.

Recently this pioneer, Mr. Svennung Sauer of Al andria, Minnesota, celebrated his 101st birthday. He our oldest annuitant. Just as the tree he planted n Mobridge, South Dakota provides shade and comf for the creatures of God, so the little trees he plan in the Kingdom have grown and are providing comf and joy to the saints in the Kingdom and, above joy in his own heart.

Surely here is an example that many may follow. T Church extends its congratulations to Mr. Sauer in 102nd year and wishes him many happy days. T Church commends him for the example that he has and for the trees that he has planted.

To Your Account

: Abiding Memorial Foundation has been established
he Board of Trustees to provide a *channel* for those
o would like to give bigger gifts to the Church, es-
ially in memory of loved ones. It provides, also, the
ortunity for anyone to invest in the Church, or any
ts departments, institutions, or missions. Paul empha-
s the motive for this kind of giving in Philippians
7 when he says, "Not because I desire a gift; but I
ire fruit that may abound *to your account.*" This bear-
and gathering of fruit is of great concern to the
urch, not only because the Church needs funds for its
ny missions, schools, and departments; but also be-
se the Church is concerned that its members shall
w, both in grace and in good works. One particular
ase of the Abiding Memorial Foundation's work is the
ft Annuity Agreement Program.

An investment through a Gift Annuity Agreement
The Evangelical Lutheran Church is one way of re-
mbering loved ones in a splendid memorial and
eiving a guaranteed income for the rest of the donor-
nuitant's life.

Effective July 1, 1956, the annuity rates offered by the
C are equal to those used by other religious groups,
ieties, and larger schools in this country. Over the
rs our Church has received over $1,500,000 in Gift Annuity Agreements, under which the annuitants receive a guaranteed income for life. For example, a person aged 51 may receive 4 per cent annually. A person aged 65 may receive 5 per cent annually. One who is aged 75 may receive 6 per cent annually. A person 80 years or over may receive up to 7.4 per cent annually. While these are maximum rates, many donors have chosen lower rates in order to leave more for the work of the Church. We commend those who are able to do that. But for one who feels that he may need the income on his investment the rest of his life, the Church is glad to offer the rates established. In the light of what other groups are doing, in the light of what so many members of our Church have already done in the Gift Annuity Agreement Program, and in the face of the many "non-Church" investments our members are urged to make, we feel it is time that our members "invest" in the causes they are sponsoring as a Church!

You may designate any cause within our Church, or you may leave it for the Board of Trustees to decide where it is most needed.

You may want your gift to work for the causes of the Church long after you are gone. An endowment can be set up in your name whereby the principal of the gift

Svennung Sauer, who is going on 102, is the ELC's oldest living annuitant. He is shown at his 100th birthday party at the Knute Nelson Home in Alexandria, Minn.

will remain invested, and the interest only will be used for some good cause of your choice.

You may want the Church to use the principal and all of the interest in a limited time, such as ten years after your death, so that all the fund is expended by that time. Such a "limited endowment" may still bear the name of the donor or be a "memorial" to someone.

Through the Abiding Memorial Foundation you may:

REMEMBER your loved ones in a Gift Annuity Agreement. Their names will be recorded as an "Abiding Memorial."

REMEMBER your favorite charity, school, mission, or other cause.

REMEMBER some living relative by "purchasing" a Gift Annuity Agreement from which he or she will get the income for life.

REMEMBER some relative by securing a Joint Survivor Annuity from which both or either of you receive income for life.

REMEMBER your Church today with a gift of $ or more in cash, securities, or real estate, and the inco will reach you as often as monthly, if you wish.

Through your Annuity Gifts, Christian schools rece substantial support, missions are advanced, children's a sunset homes are aided, pensions are supplemented, a radio work is supported.

Fill in the blank on the last page of this LUTHER HERALD for further information and detailed rates your age bracket. Our Christian motive should alwa be that we *give* because we love Christ. On this basis plan and invest, and on Him we base our hope eternal life, in Him we bear Christian fruit to His glo

The ELC—Its Ministry to the Distressed

Raymond M. Olson
Director of Stewardship

It was Alfred Tennyson who wrote:

> "He taught me all the mercy, for he show'd
> me all the sin."

There are few of us indeed who have not learned something of what s does to a person. Most of us know a little of what it can do to a hon We understand some of the great loneliness and awful fear it can bring a person's heart. You cannot be blind to the wounds it makes in the liv of children, in the promising years of youth. You know enough abo hospitals to know the fruit of disease in the body and in the mind, a disease has its roots in the sin of man.

The people of the churches, and of our own ELC, have understood th some of their love and their gifts must be poured out into the lives of t distressed, the under-privileged, the broken, and the bewildered. To th end our Church has a Department of Charities. In it we see how God h been teaching us "all the mercy, for he show'd us all the sin."

The 1956 Budget of the ELC has a place for Charities. A part of each dollar received goes into this work. The congregations of our Church, and their members in turn, have the privilege of doing a great work of Christian mercy through this Department. Be sure all available dollars are sent in before the end of the month. Don't hold them back. The needs are too urgent to make that wise. Keep the Treasurer's office busy in these closing days of January. Add your personal gifts to those already gathered by the congregation.

Cradle of the ELC in Texas

The Editor

ıen the South Central District holds its convention Texas the latter part of April, it will be going far m its population center. However, it will be meeting, the first time, in an area which has been staunchly al to its Church for a long time, an area which is oming increasingly important for the Church as one v congregation after another is being established. The owing article is the first of several dealing with the C in Texas which will appear between now and the trict convention.

Ve here introduce our readers to Four Mile Congre- ion, the Rev. Martin T. Jenson, pastor. It takes its ne from a prairie four miles wide on which the first ırch building was erected. It is located about 15 miles m the town of Mabank. Pastor Jenson lives in Dallas l visits Four Mile the fourth Sunday of each month. the other Sundays, the little congregation gathers for rship at the regular time and listens to and shares in ervice of worship which has been recorded at Oak ff Lutheran, Pastor Jenson's "home church" in Dallas. Four Mile Congregation erected its first church in 3, although regular services had been conducted by men of the community as early as 1848. The folks vn there reckon that their congregation can lay claim to being the 39th congregation established by Norwegians in America. It has had four church buildings. The second was erected in 1875, at a cost of $300. The third, built on the same site and incorporating material from both its predecessors, dates from 1941. The present church, pictured here, was purchased from a Baptist congregation in Mabank, moved to a site adjacent to the former church, and completely rebuilt and renovated. It was dedicated last fall. The earlier church serves as a parish house.

Four Mile is a small congregation today—only some 30 members, and with no present prospect of growth. But it takes second place to no congregation in its loyalty to the Lord of the Church and to its synod. It is rare indeed that a member is absent from public worship, whether the pastor is present or not; and Sunday school attendance is 100 per cent, oftener than not.

The historical significance of Four Mile is that it is the cradle of the work of The Evangelical Lutheran Church in the state of Texas. First recorded instance of a Norwegian visiting Texas for the purpose of settling there is 1838. Earlier, the eccentric Kleng Peerson had been there. Although not much interested in the Church, Peerson was indirectly the cause of the establishment of congregations. He worked hard to get Norwegians to settle in Texas, and those who came *were* Christian people and *did* establish congregations. These people came to New Orleans and travelled up the Red River of the South into Texas.

The Four Mile settlement was at one time large. The congregation numbered over 100 members. Its story includes the familiar tale of pioneer hardships, illness, failure, success—and, above all, faith. However, as matters developed, Four Mile did not become the permanent home of most of those who first came there. Many of them found permanent homes in Bosque County, where several large and strong congregations were established and where Clifton College (the buildings of which now house a home for the aged) was established.

The Yearbook of The Evangelical Lutheran Church, 1957, lists 14 congregations in the Texas Circuit. Many of these are large. The size of the circuit is being increased every year as more and more Home Mission fields are being occupied and new congregations established.

Delegates to the district convention in April will find many things to wonder at and rejoice over in this, our southernmost circuit. We hope that many will make a pilgrimage to little Four Mile Congregation to see the cradle whence came these flourishing younger congregations. The fortunate pastor from the North who preaches in the new little church during the convention might well take as his text, "The rock whence ye were hewn, the hole of the pit whence ye were digged."

Is This Fund Necessary?

After one of the sessions of the Church's General C vention last summer, a delegate came to me inquir "Is this Seminary Development Fund the Church called for actually necessary?"

It is good that such questions are asked, for all serve the public, whether they be in the Church o Government, are kept alertly responsible to God man by the certainty that such queries will be m The delegate seemed satisfied with my reply, bu need not be repeated here, for this question and ot have been answered over and over again in the colu of the Lutheran Herald during the past fifteen mon

For every question that has been asked about Seminary Development Fund, there have been m comments endorsing its need. In fact, few causes have been presented to our people have evoked s general endorsement as has this one. Yet, as of Dec ber 31, 1956, $582,642 of the goal of $1,500,000 rem to be covered.

Usually, when a goal that has been set is not reali plans have to be trimmed down. In this case it ca be done. The refurbishing of the old seminary do tory building was a necessity that required action be the money was in. Had it not been done, the m demanding procedure of erecting a new building wo have been required. And then the Breck School prop became available. Buying this would not wait. If Church had not acted, seminary expansion needs wo have required the slower and more costly proces buying up private residence properties in the vicinit the Seminary.

Many of our congregations have responded nobl the Seminary Development Fund Appeal. And s of these are small congregations with disproportiona heavy local expense budgets. What about you con gations who have done nothing? Sometimes congr tions have money on hand and do nothing because so one among the responsible congregational leaders fa to act. There are still a few days before the fiscal closes January 31.

Need, authorization by the General Convention, ing it to the people in spoken and written word, q tions answered factually—all this should add up to " exceeded." But it doesn't. What is lacking? Could i that we have not prayed about it until God might us a common mind that this is His need and conce "Let us pray!"

Fredrik A. Schiot
President, ELC

EDITORIAL

alls of Censorship

ht and wrong could always be exactly defined, rything were either spotless white or coal black, it l be easy to write and speak with authority on the h subject of censorship. However, it is not as e as that. Failing definite scriptural authority, the "right" and "wrong" may be relative, depending who is doing the defining; and there are far more s of gray, varying from "off-white" to "almost " than there are simple "blacks" and "whites."

of which makes the entire matter of censorship lt. Shall certain books, certain films, certain radio television presentations, certain theatrical plays be ed? If so, how? By legislation? By boycott? By l 'suasion? Or shall the whole thing be left to the idual determination? In its simplest terms, censor- implies the right of a group to dictate to the individ- nd the necessity of the group protecting the individ-

related question is, By whom shall censorship be ised? We have already mentioned legislation. Is the complete answer? Pass the necessary laws, set- up principles and procedures, defining areas of au- ty, and the matter is settled. That is one way. Or one get at it indirectly? Let, for example, the ed States Post Office Department exercise wide dis- on as to what may and may not be sent through the . Extend that to the authorities which have in e the regulation of other mediums of mass com- ication. Or shall some group take it upon itself— Church? Set up list of "forbidden" books; estab- "Legion of Decency." Then the question becomes: whom is such censorship binding? Is it confined e members of that Church? Or shall the attempt be to impose the will of that Church upon people do not belong to it? For example, attempt to keep s and periodicals upon which that Church frowns f tax-supported libraries. Or coerce radio and tele- n stations into banning what the Church has de- should be kept from its people.

whole subject of censorship is always with us. Two nt situations—of decidedly opposite character but n principle quite similar—make some sober think- by Christian people quite in order.

he first has to do with the banning of the film *tin Luther* by Station WGN-TV, Chicago, just before Christmas. This film, which has been seen by millions in theatres all over the world and which has been widely acclaimed, is a factual story of the life of the great Reformer. As soon as word got out that it was to be televised, protests began to pour in to the station, and it was soon announced that the station was cancelling the production because of "an emotional reaction to the plan" to show the film.

Protestants in the Chicago area were soon up in arms. A special committee representing several Protestant denominations charged that the banning "constitutes an admission on the part of the television station that it is vulnerable to pressures which we are convinced, on the basis of our discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of the film." The reply of the hierarchy that it has made no "formal" protest to WGN was not convincing. The word "formal" would need careful definition. At any rate, *Martin Luther* was not showed on television and it would be difficult to convince non-Roman Chicagoans that the source of censorship was other than the Roman Catholic Church.

At the same time, the Roman Catholic Legion of Decency took out after a certain movie carrying the intriguing title of *Baby Doll*. The Legion placed it on its "Condemned" list, which makes it a sin for a Roman Catholic to view it. The biggest guns of the Church were turned upon it; no less a personage than Cardinal Spellman preached a sermon against it. Bishops all over the country inveighed against it. Nor was this all, if one may believe press reports. One national Roman Catholic organization was said to have threatened the producer with such a barrage of unfavorable publicity as to ensure that he would lose plenty of money. In one city it was rumored that any theatre showing the film would bring upon itself a boycott lasting for months.

These two "exhibits" are interesting. The world-wide difference between the two subjects censored points up the fallacy in much thinking about censorship. *Martin Luther* cannot possibly be condemned on the grounds of immorality; in fact, when it first appeared, the Legion of Decency, while of course it did not approve the film, did not raise its objections on moral grounds. The action in Chicago was based purely and simply upon the undeniable fact that an objective presentation

of the life and times of Martin Luther is inevitably somewhat less than flattering to the Roman Catholic Church. It was simply a case of a group inflicting its will upon an entire community because a certain film was unacceptable to it, on other than moral grounds.

Not having seen *Baby Doll* (and having no intention of seeing it) we cannot enter into any judgment of it. From reviews we have read in half a dozen magazines and papers, we are quite willing to believe that it is all Cardinal Spellman says that it is. Possibly all Christian groups would deplore its moral tone and do anything legitimate to discourage members from seeing it. Nevertheless, the tactics employed are surely open to question —serious question. Again, it is a case of a Church attempting to impose its will upon those not members of it. On that point, the two instances are similar.

One may also raise the question, How effective is censorship which is attempted along this line? In the case of *Martin Luther,* it was effective to the point of causing it to be banned by that station. As to *Baby Doll,* we note that it is being shown at a Minneapolis theatre and that it is attracting record-breaking crowds. And we are quite sure that the Chicago rumpus will in the end cause *Martin Luther* to be seen by more people than if it had been showed as planned on WGN-TV. So the two episodes seem to demonstrate that censorship by group coercion does not offer the right avenue.

It is more than a little difficult to determine what is the right method. No reasonable person will question the necessity of certain censorship through legislation. No more can publishers, movie producers, and radio and television stations be left with absolutely no supervision than can the liquor industry be left to go its own way without regulation. Not as long as there continue to be unscrupulous people in every calling. And not as long as there are people who do need to be protected from themselves. However, control by legislation must, in the very nature of the case, be strictly limited. It is still true that that people is best governed which is least governed.

That seems to leave three avenues of censorship. The first is self-censorship by the producing groups. If it is granted that these groups are largely made up of honorable people and responsible concerns, we believe that they can best themselves censor themselves. They exist by virtue of the goodwill of their public. While this is no infallible answer to the problem of censorship, it is a reasonably good one.

The second avenue is what we might call co-operative group censorship. The Roman Catholic Church has a perfect right to use every means which it considers legitimate to influence its members to abstain from seeing *Martin Luther* as well as *Baby Doll.* While a Protestant may gasp at the dictatorship which is implied by a categorical stricture such as the Roman Church employs, no one will deny its right to exercise it over it members, as long as they stand for it. Our qua not at that point. We have the same right as Prote If a pastor believes that this or that show or b unwholesome, it certainly is both his right and hi to warn against it. But to impose his feelings upon outside his area of responsibility is bad.

Actually, the best mode of censorship, and th one which over the long range is effective, is self-c ship by the individual. We remember with appre a story told by the late Judge Ben Lindsay. He a teen-age girl, "Why should we do what is right? replied, "Because it is the *right* thing to do." C training in the Christian faith, a conscience enligh through the Word, and the maturity which comes walking the Christian way will do more to c theatres showing objectionable pictures and cause to accumulate on unworthy books than either l coercion will ever do.

1957 DISTRICT CONVENTIONS

According to information supplied by th District Presidents, the 1957 district meetin will be held as follows:

April 23-25—S. Central
Trinity, Fort Worth, Texas

May 6-9—California
Norwegian and Trinity, San Francisco, Cali

May 14-16—Eastern
First, Janesville, Wis.

June 3-6—Pacific
Pacific Lutheran College, Parkland, Wash.

June 4-6—S. Dakota
First, Brookings, S. Dak.

June 4-6—N. Dakota
United, Grand Forks, N. Dak.

June 10-13—Rocky Mountain
First, Havre, Mont.

June 11-13—N. Minnesota
First and Zion, Duluth, Minn.

June 17-19—S. Minnesota
St. Olaf College, Northfield, Minn.

June 20-23—Canada
Camrose, Camrose, Alta., Canada

O. H. HOVE,
General Secretary

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTH SUNDAY AFTER EPIPHANY

The Epistle: Hebrews 12:1-3

The Gospel: Matthew 21:18-22

Monday, January 28
IF ALL WERE LOVE

Read Romans 13:8-10

Love does no wrong to a neighbor: therefore love is the fulfilling of the law.

Paul is quoting Jesus in this remark about the fulfilling of the law. And there is no better answer than this. If all were love how completely different all things would be!

It becomes a flight of fancy when you begin to dream of what things would be like if all were love. The world would be turned upside down. There would be a revolution. There would be nothing but kindness and goodness and thoughtfulness. Jails would become hospitals and police forces would be resolved. Insurance against violence of all sorts would no longer be necessary.

But since such a dream is impossible, it is up to Christians to make it so in their own place. Little cells of love serve to keep the world from being destroyed altogether. And this is our assignment. This is our opportunity to make a good contribution to a world that knows so little of good.

Tuesday, January 29
THE PLACE OF FEAR

Read Matthew 8:23-27

And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep.

How easily the story of the storm at sea can be translated into modern life! The truth that all is well so long as we have Christ with us, still applies. The question, "Why are you afraid, O men of little faith?" is worthy of our study.

Should Christians be without fear? No; they of all people should have fear, because they have knowledge of what *can* happen. They should have a marked degree of confidence that the child of this world does not have, it is true. But they must possess a carefulness that goes with a good evaluation of life. The more you value life, and the things of the spirit, the more careful you are. The more careful you are, the more you live in fear.

This is good fear. It is the sort the writers of the New Testament invite us to cultivate. "Walk carefully." "Watch and pray." "Work out your salvation with fear and trembling."

Wednesday, January 30
KEEP ON AND ON

Read Hebrews 12:1-3

Let us run with perseverance the race that is set before us.

From this passage you get the idea that the course of the Christian endeavor is an ongoing thing. It does not end with some particular act or step that passes for something "religious"; it ends only at the close of the earthly life.

Perseverance is one of the demands of Christianity. Not just one big move, one great gesture. Nothing comes of this sort of commitment because the commitment must be for good.

Perseverance is not always easy. There arise many temptations to fall back, to quit, to coast. The temptation may come in such a way that we hardly know what is happening. At this point we must be watchful. And God will aid us if we seek His help.

A part of our daily remembrance must be this, that we are engaged in a race; we have a course to finish. And in this endeavor we do not, under God, intend to be stopped.

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Thursday, January 31
BECAUSE OF ME?

Read John 4:39-42

Many Samaritans from that city believed in him because of the woman's testimony.

The Samaritan woman had it to her credit that many people believed in Christ because of her testimony. Everything she had done up to the time of her conversion was decidedly to her discredit. It was a record of repeated marriages making her a woman of ill repute. Now at last she had something worthwhile to say; she could bear witness for Christ.

All Christians have something worth saying, and are indeed commanded to do so. It is not by keeping things quiet that the Kingdom of God is extended.

The important question for us to ask ourselves is whether anyone is a believer because of the witness we have spoken? Not that we should keep score as though to see how much credit we have coming, or how much glory. But it's this: if we have the sort of faith that saves, it is the sort that makes itself known. Others can find guidance to the answer in what they see in us and hear from us. Show your faith!

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Friday, February 1
STRANGE TALK

Read II Timothy 1:7-10

Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but take your share of suffering for the Gospel.

There is a temptation to be ashamed of the Gospel of our Lord Jesus Christ. One reason for that is that it is foolishness in the eyes of the world. Other people do not mind if you are a Christian—after all, they say, it's your own business. No objections will be raised on that point. But if you attempt to spread it around, then you are not "minding your own business." It is at this point the objections are raised. Sometimes the objections hurt. Then they are a part of "your share of suffering for the Gospel."

While it is true that witness will never be accepted with open arms and will always raise some opposition, there are good and gracious ways in which testimony can be given. "Head-on" testimony is not always the wisest. In some cases this only locks the door tighter than ever. We should pray God to lead us in bringing a winning, not a defeating, witness to our Lord.

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Saturday, February 2
GO AHEAD!

Read Matthew 14:22-33

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come."

Upon this invitation Peter left the boat and started walking toward Christ. Everything went well until he saw he was walking on water. Then he sank. His mistake was that he took his eyes away from Christ.

Being a follower of Christ is an adventurous business, calling us to greatness in faith. If you walk by faith you step on places that "aren't supposed to be there." You do things that are "impossible." You take stands that are bound to get you into trouble. You do things that get you called crazy. You adventure your way for Christ. Without hesitation we are invited to "come." With Christ all things are possible. By His power we are enabled to "walk on the sea."

How good it is to leave the boat of ordinary living and to do real adventuring in His Name!

In Thy Name, O God, we would live. Amen.

Now We Believe Him

Harold B. Kildahl

THE THIRD SUNDAY AFTER EPIPHANY

January 27, 1957

Text: John 4:27-42

A week ago the text confronted the worshiper with the Christ of God at the Samaritan well where He tenderly dealt with a large and involved problem and was recognized through His Word as the Promised One, the Messiah. You may recall that we agreed that Christ would never be known until His Word had been heard, accepted, and believed. The "proof of the pudding is in the eating," and the proof of the lesson is in the text for today.

The woman, certainly an undesirable woman measured in human terms, became a messenger. It was impossible for her to keep to herself the word she had heard, the Christ she had met. To her fellow townsmen she relayed the "good news." The "fields white unto harvest" were at her very doorstep. And the harvest was about to begin.

Two days, just two days He stayed with them after they sought Him and prevailed on Him to linger and teach them the mysteries of the Kingdom. Two days of missionary enterprise, two days of evangelism wrought tremendous results. They believed on Him—and please note well the words the townsmen used. They said to the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves." And just before the Scripture states: "And many more believed because of His own word."

It is a tremendously powerful thing in the possession of the Church—this Word, this eternal Word of which the prophet said: "The Word of the Lord shall endure forever." It is a tremendously powerful thing in the possession of the Christian—this word of which St. Paul wrote: "It is the power of God unto salvation."

Christ could have taught those Samaritans how to farm. He could have taught them how to keep house a little better. He might have shared with them the culture of the ages and passed on to them the best in music, art, and literature. He might have done a lot of things by establishing academies and forums and discussion groups and by applying group dynamics to the case at hand. He might have done a lot of things, but He did just one thing. He gave them the Word, He opened to them the Scriptures, He shared with them the truths of God and opened the door to a Christian life. This He did, and the results were amazing, even amazing to this day with all the emphasis that we have on evangelism. The results? They believed on Him because of His Word.

Ministry of Music

Oscar R. Overb

Pastors and ministers of music are confronted with th problem of keeping interest and life in the rituals, th procedures of the worship services. It may be the co gregational singing that is lagging. We get weary of th constant repetition of a few "old favorite" hymns. Mig we not find a few less used, yet worthy hymns th should be introduced? For this purpose, the hymn-of-th month plan is recommended. The designated hymn used at all meetings, rehearsals, and services throughou the month. The following list of suggestions—hymn from the *Lutheran Hymnary,* unless otherwise indicate —may be helpful.

SEPTEMBER

Sing Loud Hallelujah, 19
Crown Him With Many Crowns, *Concordia* 30

OCTOBER

I Love Thy Kingdom, Lord, 89 (tune: *Concordia* 83)
O Rock of Ages, One Foundation, 91

NOVEMBER

O Would, My God, That I Could Praise Thee, 443
Deck Thyself, My Soul, 149: 1, 2

DECEMBER

O How Shall I Receive Thee, 157 (tune: *Concordia* 112)
O Come, O Come, Immanuel (Plainsong tune)

JANUARY

Thou Whose Coming, 191: 1, 3, 4
Jesus, Name of Wondrous Love, 211

FEBRUARY

Brightest and Best, 224 (tune: *Concordia,* 151)
Break Thou the Bread of Life, *Concordia* 87

MARCH

We Bless Thee, Jesus, 308
Lord Jesus, by Thy Passion, 479

APRIL

O Worship the King, 60 (tune: *Concordia,* 32)
The Strife Is O'er, 324

MAY

Conquering Prince and King of Glory, 363
The Lord My Shepherd Is, 346

JUNE

Come Holy Ghost, Creator Blest, 355
Heavenly Spirit, All Others Transcending, 377

Correspondence

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Thank You From German Student

The shepherds of the Holy Night ch us that the proper response to r Father's miraculous and graceful ft is to rejoice with the angels, to rify His Holy Name, and to return anks to Him. And, as loving God ans loving one's fellowmen, so does anks to God imply thanks to one's nefactors.

Thus, it is proper for me, even at is time of the year, to say a big thank to you who arranged that the UTHERAN HERALD was sent to me dur- g the past year. You may be able to agine what an inspiration this meant me, a German theology student and "cosmopolitan" graduate of St. Olaf llege: In the first place it means so uch to stay in contact with an en- ronment I lived in for two years and ere I made so many good friends, to ad familiar names and hear how ends are progressing in a life of wit- ss and service for the Lord. Secondly, is so important to feel the pulse of ristian life in another Christian com- unity, especially for us theology stu- nts who so often tend to look at other urches just by a critical approach to me "peculiar" doctrinal statement. irdly, it is a great inspiration to one's vn faith. . . . It is a great comfort to ow that one does not stand alone hting the world and the arch-enemy, t is joined in a worldwide front of urageous witnesses and steadfast hters. . . .

You had to deal with big issues in e past year. I was especially delighted ith your penetrating and earnest dis- ssion of the WCC issue, as well as e merger project, your great concern r foreign missions on the one hand d for evangelizing witness like the ymouth Center work on the other. In ur concern for a witness in everyday e, for the youth, the field of educa- n and preparation for the ministry, your cultivation of sacred music and ging, I gladly recognized the best of utheran tradition. May the Lord fur- er give you wisdom and insight and urage to carry on such work.

I am now studying at Heidelberg, and have constant contact with student ELC members. . . . Thank you so much for your kindness, and God bless your work in the coming year and always.

ERNST SCHNELLBACHER
Heidelberg, Germany

About the Uniting Churches

►Some time ago, you asked for suggestions in regard to understanding the coming union. About that time, I borrowed several copies of the *Lutheran Standard* from a neighbor who is a member of our congregation (former ALC member). I learned more about the ALC from reading its publication than from any other reading I have done. I would suggest that you publish the names, addresses, and subscription prices of the official publications of the other synods involved and hope that a few of your readers will take advantage of the opportunity to read and learn.

MRS. HAROLD HOFSTAD
Bismarck, N. Dak.

Fine idea—here's the information: THE ANSGAR LUTHERAN *(UELC), Lutheran Publishing House, Blair, Neb., $3.00 a year;* THE LUTHERAN MESSENGER *(LFC), Messenger Press, 2120 Riverside Ave., Minneapolis 4, Minn., $2.00 a year;* LUTHERAN STANDARD, *Wartburg Press, 57 E. Main Street, Columbus 15, Ohio, $2.50 a year.*—ED.

A Layman Gets a Call

►In reading this week's Lutheran Herald, I note that the Placement Service (Parish Conservation) section is omitted. Whether this is merely an omission for this one issue I do not know. Perhaps you seldom hear of results of ads placed in this section. So let me tell you of the results of one.

Some time ago Zion Lutheran Church (LFC) of Minot advertised for an administrative assistant. For a long while I had thought of some sort of church work, but had not found a spot where I felt my abilities might fit. Having served as general chairman of our congregation's successful EMV and a recent PTR, and also having worked in ECV this fall, I felt that the Lord had certainly blessed our work in His service. This work, plus my years in business (men's clothing) proved to be just the background Zion congregation's pastor and council wanted. Their decision to call a layman instead of an assistant pastor was partially due to the shortage of ministers, too. But there were other reasons that they preferred a layman to direct their evangelism, stewardship and business.

Feeling that this is the Lord's will, I have accepted their call with much joy and enthusiasm. Although I realize my inadequacy in many ways, I go in faith that the Lord will be with us.

There is a second reason for this letter. The need for this type of worker must be great, especially in medium and large sized congregations. Of course, the problem is where to get men trained for this service, except by experience. Could not our colleges or L.B.I. organize courses in Church Administration? Rev. Bernt Opsal told me last summer of requests he has had for trained men in this field, but they have not yet at L.B.I. started such a program. If such a field could be opened, it should help considerably with the shortage of pastors.

And the third reason for the letter is to ask your circulation department to change my mailing address, beginning February 15, to Zion Lutheran Church, 218 First Street, S. W., Minot, North Dakota. While I'll no longer be studying the Parish Conservation department ads, I don't want to miss any of the rest of the Herald and its news of the ELC.

ROBERT L. AHLNESS
Staples, Minnesota

Gerhard E. Lenski

Washington Comment

A Prosperous 1957?

The experts all say "Yes!" And they have the facts and the figures to prove it. Secretary of Commerce Sinclair Weeks, after receiving business-outlook reports from his 165-member Business Advisory Council (it covers the nation), recently told reporters: "We can be optimistic for 1957." Dr. Arthur Burns of the President's Council of Economic Advisers, describes 1957 with only a little less enthusiasm, saying that it should be a year for "disciplined optimism." The leaders of our major industries speak the same language. They tell us there will be plenty of work, plenty of pay, plenty of prosperity, all this even though the credit outlook is hampered by a rise in the interest rate.

What shall the thoughtful Christian make of all this? It is bound to be sweet music in his ears. After all, who wants to see 1929 repeated? And who wants to see our home missionaries and others living on the pitiful salaries paid in those days? It is only natural that the thoughtful Christian should rejoice and give thanks to God for what the future seems to have in store.

On the other hand, the thoughtful Christian will do well to listen when someone like Dr. Burns suggests that we approach 1957 with "disciplined optimism." Yes, we will rejoice over our nation's good fortune and we will move forward boldly. We will use added income for new cars, bigger and better homes. We will not forget to undergird the Church and to strengthen agencies like the National Lutheran Council and the Lutheran World Federation. We will give to help the needy at home, and we will manage to save for a rainy day. We will be full of "optimism" but we will not forget about "discipline." We will remember that the unexpected often comes when we least want it. We will not forget that it is always wise to spend less than you earn. We will not be unmindful of the fact that the higher you climb the harder you fall. Above all, we will often tell ourselves that prosperity is God's gift and that a Higher Control than any emanating from Washington shapes our destiny and determines our future. Remembering that, we will face 1957 with a prayer in our hearts: "God, Giver of all good, guide us, lead us, keep us!"

A Question About Employment

A recent Census report says that working conditions in our country were excellent last year and will continue so, barring a major catastrophe of one kind or another. Last year 68,900,000 were listed as employable and practically all of them were employed. Of these, 20,859,000 were women. Wages were uniformly high. Family income averaged 6 per cent higher than in 1955. The average work-week became longer but pay also increased until it now averages $2 per hour, a record high. Despite a lag in the automobile industry, the general production of consumer goods increased. People bought freely, and are still buying. They are incurring debt, but they are also paying off old debts as fast as they are assuming new ones. Sounds mighty good, doesn't it? And remember, this is the Census Bureau telling us all this.

One interesting aspect of the present employment situation is that of the increasing number of women engaged in gainful work outside the home. The Census Bureau expects this numbe increase steadily. More married wom with and without children, are find a double income for the family attractive. More older women, 45 y old and over, are working, perh with an eye to pension and retirem benefits later on.

What will the effect of all this be the American home in years to co Can the home be the home, a sch for Christian virtues and morals, father and mother must be away day while the children shift for the selves or are turned over to the nursery or some other agency?

The church must give us an answ to this question. Let our busy past watch this situation with care. Let th assemble their findings and draw c clusions. Out of first-hand and wi spread observation, let them tell what the modern home needs the m —the mother remaining in the ho and caring for her flock with, perha a bit of economic hardship, or a lar income with all the nice things t such an income can provide. A ha question—one with many angles? Y to be sure. But we do need the answ

Lutheran Ambassadors

Three Lutherans are number among the 79 ambassadors serving country in foreign capitals. They the following: the Honorable Jose Simonson, now serving in Ad Ababa, Ethiopia; the Honorable Chr tian Ravndal, recently transferred fr Hungary to Quito, Ecuador; the Ho orable Carl W. Strom, recently pointed to serve in Phnom Penh, Ca bodia.

About one third of our ambassad are political appointees. The remaini two thirds, for the most part, co into Foreign Service after careful tra ing and graduate into higher positio as time passes. We can think of f fields more challenging and inviting our Christian young people than Foreign Service. It offers great opp tunity for travel, adventure, and real usefulness in a troubled world.

ere and There on the Christian Front

garian Refugees Include Bishop Turoczy's Daughter

mong some 300 Hungarian refu- who came to the United States in closing weeks of 1956 under the ices of Lutheran Refugee Service the daughter of Bishop Zoltan oczy, new head of the Northern rch District of the Lutheran rch of Hungary.

ender, black-haired Mrs. Magda- Toth, 27, arrived here with her band, Joseph, 35, and their year-old ghter, Magda, shortly before Christ- . (See cover.)

fter speedy processing at the gov- ment's reception center at Camp ner, near New Brunswick, N. J., an overnight stay in a New York el, the Toths left by train for Cleve- l to resettle in the Ohio city with help of the West Side Hungarian heran Church there, of which the . Gabor Brackna is pastor.

he group of refugees which includes Toths totaled 29 persons, most of n single young men between 18 35 years of age. Among them was Rev. Tiber Domotor, 27, pastor of 100-member congregation in Bekes. also was bound for Cleveland, with Brackna's church as his sponsor.

peaking a halting English, Mrs. h was interviewed through an in- reter, the Rev. Julius Sathmary, or of St. John's Lutheran Church Mohnton, Pa., on leave of absence n his congregation to assist Lu- an Refugee Service as liaison with Hungarian refugees. He spends k days in New York but returns to nnton over the weekend to conduct day services.

Gyor, where the Toths lived in same house as her parents, Mrs. h was an accountant with a bus pany and her husband was a me- ical engineer.

their flight to freedom, the Toths eled first by train and then by horse buggy to within 13 miles of the

NLC News Photo

REINSTATED HUNGARIAN BISHOP—Bishop Zoltan Turoczy of Gyor, Hungary was elected bishop of the northern diocese of the Lutheran Church in that country during a special meeting of church leaders in Budapest. He is shown here with Mrs. Turoczy in their home during a visit of Lutheran World Federation and World Council of Churches representatives who brought relief supplies into Hungary during the short-lived rebel government.

RNS Photo

YOUNG REFUGEES REPORT—Roland Elliott, director of immigration services for Church World Service, gets first-hand knowledge of the Hungarian situation during a visit to an Austrian border post at night. He is shown talking with young escapees who have just fled their Soviet-ruled country.

Austrian border, after which they proceeded on foot.

Almost in sight of safety, they and numerous others were captured by the Hungarian secret police. Men and women were separated, but the children raised such a rumpus the police permitted husbands to rejoin their families. Later, the Toths escaped under cover of darkness. Then a peasant farmer hid them under a wagonload of carrots and brought them within a mile of the border.

That last mile proved the hardest of all. Three sentries laid down a heavy barrage of machine gun fire and apprehended 150 refugees, but the Toths managed to slip into a rowboat and cross the canal to Austria.

Mrs. Toth said that Bishop Turoczy, 63, who had been living in retirement in Gyor since his resignation in 1952, was recalled to active service by the congregation there when the revolution broke out. He preached his first sermon on Oct. 28, then less than a week later was elected to head the Northern Church District, with Bishop Lajos Ordass in charge of the Southern Church District.

RNS Photo

BISHOP RISKS BULLETS—Anglican Bishop Richard Reeves risks police bullets as he m through a crowd of Africans urging them to disperse from outside the Johannesb S. Africa military headquarters where an inquiry into treason charges against 152 per was taking place. (See story)

South African Bishop Plays Peacemaker Role

Playing the peacemaker's role caused Anglican Bishop Richard Reeves of Johannesburg, S. Africa to risk police bullets recently, when shooting marred the resumption of a magistrate's inquiry into treason charges against 152 persons.

The defendants, who include a white Methodist minister and two Negro Anglican clergymen, are accused of being linked with groups opposing South Africa's racial segregation laws. The shooting started when police tried to disperse a crowd of several hundred non-Europeans gathered outside the drill hall where the hearing was being held.

Apparently irked because their orders were not obeyed fast enough, the police drew batons and pistols and charged the crowd. When the Negroes began throwing stones, the police opened fire. No one was killed, but several were injured.

During the melee, Bishop Reeves, a conspicuous figure in his black and purple garb, moved calmly between the police and Africans, urging them to disperse before further harm would befall them. The bishop's unruffled demeanor did much to calm the excited crowd.

The bishop has also started a defense fund to be given to those on trial to ensure fair treatment and adequate counsel. The defense fund has been backed by several Protestant, Anglican and Roman Catholic officials.

Soviet Zone Churches Face Financial Grief

Soviet zone leaders of the Evangelical Church in Germany (EKID) are resorting to drastic measures—including a cut in ministers' salaries—to thwart efforts by the Communist regime to paralyze the Church's work by undermining its financial resources.

Some churches have already ordered a 10 per cent reduction in the salaries of both pastors and church workers. They have levied special contributions and in addition have taken disciplinary measures against members who balk at paying their church taxes.

In a recent sermon, Bishop Otto Dibelius of Berlin, chairman of the EKID council, appealed to the East German members to respond to the financial plight of their churches in a "true spirit of Christian sacrifi Otherwise there is danger, he poi out, that some pastors will have t dismissed, churches closed, and sch left without catechists.

Communist measures to disable Church financially have become creasingly stringent over the past years and are generally regarded aimed at minimizing the Church's fluence as an anti-Communist fo State subsidies for the church, for ample, are 40 per cent below the mal amount. Street and house-to-h collections by the Church have b ordered stopped. The collection Church taxes by the state has b abolished, forcing the Church to se its own tax administration, a costly complicated undertaking. Commu authorities have also prohibited transfer of relief funds from West many to East Zone churches and ishes.

Hungary Abolishes Church Affairs Office

Hungary's state office for Chu Affairs has been abolished as par the governmental reorganization gram undertaken by the new C munist regime of Premier Janos Ka

What effect this action will have the churches in Hungary was not

diately apparent, but Budapest radio med that the move "virtually ends te control of the churches."

The churches," the radio said, "can fill their tasks freely. The State au- rity will no longer interfere with the urches' work." Just how far this is true, is, of course, impossible to determine, but the admission of past interference is at least noteworthy.

The office of Church Affairs was set up in 1951 as a separate department of the government for religious matters. Under a law passed by the National Assembly, the functions of the clergy were restricted solely to educational matters.

Abolition of the Church Affairs office came after Hungarian churches had acted, in the wake of the October uprising, to throw off the shackles imposed on religious life and institutions by the Communist regime and to oust collaborationists appointed to church offices.

RNS Photo

ERAN MEDICAL MISSIONARY IS 86—Dr. Ida S. Scudder, founder of the famed ore Christian Medical College and Hospital, is congratulated on her 86th birthday enior students, one from Burma, the other from North India. Dr. Scudder, a missionary he Reformed Church in America, began medical work in India in 1900, and in 1918 blished what has become the largest medical missionary training center in the Orient.

RNS Photo

STIONS FOR BILLY—Young men plied Billy Graham with questions following his ess recently at the Southern Baptist Student World Missions Congress in Nashville, . The congress, held during the Christmas holidays, was attended by 2,360 students 25 states and was the first large-scale Southern Baptist student gathering since 1938.

Race Relations in the News

Four news items from scattered places kept racial tension and segregation in the news this week:

In Connecticut, the Rev. Simon Peter Montgomery, one of two Negro ministers in the state with an all-white congregation, was nominated as chaplain by the speaker of the state House of Representatives. If elected, he will be the first Negro chaplain in the history of the legislature.

In Mulberry, Florida, quite a different spirit was in evidence when services in a Baptist Church there were conducted by a Ku Klux Klan leader—who was invited by the pastor and three deacons to officiate. The KKK leader was accompanied by 40 Klansmen garbed in robes and wearing masks. He restated the purpose of the Klan as seeking to maintain the "God-given superiority of the white race."

In Houston, Texas, on the other hand, a move was made by the Texas Council of Churches at its annual meeting to urge the state legislature not to "circumvent the decisions" of the U. S. Supreme Court and the Texas Supreme Court in "dealing with desegregation in the public schools."

From New York comes news of a new racial research project to be undertaken by the World Council of Churches. Dr. Oscar J. Lee, an American race relations expert, has been named to conduct the project, which will try to determine how better race relations in one country can be helpful to those in other parts of the world. He left last week for a tour of Asiatic nations to confer there with those active in the struggle for improved race relations.

Schools and Colleges

Edited by the Division of Higher Education

College Groups Announce Itineraries

Sioux Falls, So. Dak.—Director Arnold Running has released the 1957 tour itinerary of the a cappella choir of Augustana College. The tour, beginning Jan. 24 and continuing through Feb. 10, will take the choir to western Montana. An earlier weekend tour will see the choir in three Minnesota and So. Dak. towns on Jan. 12 and 13. The itinerary is as follows:

Jan. 12, Benson, Minn.; Jan. 13, Canby, Minn. (morning) and Lake Preston, So. Dak. (evening); Jan. 24, Redfield, So. Dak.; Jan. 25, Mobridge, So. Dak.; Jan. 26, Baker, Mont.; Jan. 27, Miles City, Mont. (morning) and Billings, Mont. (evening); Jan. 28, Lewistown, Mont.; Jan. 29, Big Timber, Mont.; Jan. 30, Missoula, Mont.; Jan. 31, Helena, Mont.; Feb. 1, Choteau, Mont.; Feb. 2, Shelby, Mont.; Feb. 3, Chester, Mont. (morning) and Chinook, Mont. (evening); Feb. 4, Glasgow, Mont.; Feb. 5, Scobey, Mont.; Feb. 6, Plentywood, Mont.; Feb. 7, Minot, No. Dak.; Feb. 8, Bismarck, No. Dak.; Feb. 9, Enderlin, No. Dak.; Feb. 10, Breckenridge, Minn. (morning) and Sisseton, So. Dak. (evening); Feb. 17, Sioux Falls, So. Dak., home concert.

Moorhead, Minn.—Two musical organizations from the campus of Concordia College will tour eastern, midwestern and western states this winter. The Concordia Concert Choir, under the direction of Paul J. Christiansen, has announced the following itinerary:

Jan. 31, Austin, Minn.; Feb. 1, Estherville, Iowa; Feb. 2, Eau Claire, Wis.; Feb. 3, Platteville, Wis. and Beloit, Wis.; Feb. 4, Milwaukee, Wis.; Feb. 5, Chicago, Ill.; Feb. 6, Muskegon, Mich.; Feb. 7, Detroit, Mich.; Feb. 8, Cleveland, Ohio; Feb. 9, Greenville, Pa.; Feb. 10, Buffalo, N. Y.; Feb. 11, Huntingdon, Pa.; Feb. 13, New York, N. Y.; Feb. 14, Boston, Mass.; Feb. 15, Providence, R. I.; Feb. 16, Open; Feb. 17, Allentown, Pa.; Feb. 18, Washington, D.C.; Feb. 19, Pittsburgh, Pa.; Feb. 20, Ottawa, Ill.; Feb. 21, Madison, Wis.; Feb. 22, Minneapolis, Minn.; Feb. 23, Rochester, Minn.; Feb. 24, Moorhead, Minn.

The Concordia Concert Band, directed by Leif I. Christianson, will give concerts as follows:

Jan. 31, Glendive, Mont.; Feb. 1, Sidney, Mont.; Feb. 2, Miles City, Mont.; Feb. 3, Laurel, Mont. and Red Lodge, Mont.; Feb. 4, Hardin, Mont.; Feb. 5, Powell, Wy.; Feb. 6, Casper, Wy.; Feb. 7, Rapid City, So. Dak.; Feb. 8, Pierre, So. Dak.; Feb. 9, Open; Feb. 10, Moorhead, Minn.

Northfield, Minn.—Under the direction of Olaf C. Christiansen, the St. Olaf Lutheran choir will cover 11 states from the Midwest to the Pacific Coast this season. The complete schedule of concerts is as follows: Feb. 1, Des Moines, Iowa, KRNT Theater; Feb. 2, Omaha, Civic Aud.; Feb. 3, Denver, City Aud. Theater; Feb. 4, Salt Lake City, Assembly Hall; Feb. 5, San Diego, Russ Aud.; Feb. 6, Los Angeles, Philharmonic Aud.; Feb. 7, Long Beach, Municipal Aud.; Feb. 8, Pasadena, Municipal Aud.; Feb. 9, San Jose, Roosevelt Jr. High; Feb. 10, San Francisco, War Mem. Opera House, and Oakland, Oakland Aud. Theater; Feb. 12, Sacramento, Municipal Aud.; Feb. 13, Eugene, Ore., High School Aud.; Feb. 14, Salem, Willamette Univ. Aud.; Feb. 15, Portland, Civic Aud.; Feb. 16, Seattle, 1st Presbyterian Church; Feb. 17, Bellingham, Wash., Western Wash. College; Feb. 18, Parkland, Wash., P.L.C.; Feb. 19, Richland, Wash., 1st Baptist Church; Feb. 20, Kalispell, Mont., High School Aud.; Feb. 21, Havre, Mont., State Teachers College; Feb. 22, Williston, No. Dak., 1st Lutheran Church, Feb. 23, Minot, No. Dak., McFarland Aud.; Feb. 24, Northfield, Minn., St. Olaf College—home concert.

Students Give Funds for Hungarian Relief

At St. Olaf College, just be Christmas, Student Parliament rus a $750 check to Lutheran World lief. In a letter which accompanied check, Parliament President David derson stipulated that the money sho be used "wherever the greatest n arises among the downtrodden H garian people."

Students at Concordia College h expressed their concern over the situation in Hungary by taking a cial collection at one of the chapel e cises to aid in the relief of stude of Hungary. The money received f the collection will be distributed Hungary through the Emergency to Hungary Students Committee Yale University.

Campus Notes

President S. C. Eastvold of P.L was elected recently to the Hig Commission of the Northwest Asso tion of Secondary and Higher Sch for a three-year term. This commis accredits colleges and universities, is conducting a re-accrediting prog of its 82 member institutions.

Dr. Walther G. Prausnitz, head the department of English at Con dia College, has been elected to a th year term on the Executive Comm of the Conference on College Comp tion and Communication. The Con ence is a national organization of te ers of college composition and c munication.

Cornerstone laying ceremonies the Lutheran Student Foundation the University of North Dakota, G Forks, took place in November. building, which will be complete the spring of 1957, is located dir across from the center of the cam Of the 3,439 students at the Unive of North Dakota, 1,353 of them Lutheran students. The Rev. Loui Ulrich is pastor and director of foundation. The building will con a student lounge; an auditorium enough to seat 300 students for wo services and for dining and recre purposes; offices for the pastor, c selor, and secretary; classrooms fo ligion courses; student meeting ro and a library.

Within the L.C.

hristmas" Is a st Seller"

Christmas," Vol. 26, published by gsburg Publishing House, hit the of the list of the 10 best sellers in non-fiction field last month. The ng was published in the "Retail okseller," the trade publication of ok buyers around the country. hristmas" also rated 10th place in the ae listings for the entire year.

RSONS

The Rev. Wallace J. Asper has re- ned as senior pastor of Trinity urch, Brooklyn, New York. He ns to resume graduate studies at w York University in the field of igious education.

The Rev. H. E. Rasmussen, Jr. will installed January 27 as pastor of wight and Mooreton Churches in the wight, N. Dak. parish. He has been stor of English Lutheran in Mott, Dak. since 1954.

The Rev. P. M. Fjaere was installed assistant pastor in Canton Church, nton, S. Dak. on January 6. In the ernoon the congregation held a re- tion for Pastor and Mrs. Fjaere and farewell for **Miss Ruth Lavik** who s been the parish worker at Canton 12 years and has now left for a w position in Seattle, Washington. rs. Lafe Lunder will be the new par- worker at Canton. Pastor of the rish is the Rev. Marvin Rygh.

Miss Margaret Ann Haug, parish rker at Luther Valley Church in loit, Wis., will leave soon for a sim- r position at Calvary Church, Rapid y, S. Dakota.

Dr. Gabriel Hauge, special assistant the President of the United States, is main speaker at the annual Ladies ght dinner of the Lutheran Society New York, to be held this week at Hotel Sheraton-Astor in New York y. Invocation at the dinner is to be en by **the Rev. Winfield V. Johnson,** stor of Our Savior's Church, Glen ad, L. I., New York.

Oscar R. Overby, executive director the choral union, represented the C at a recent meeting of music lead- of the three synods involved in the 50 merger. Groundwork for the music department of the new church was laid at this meeting held at Wartburg College, Waverly, Iowa.

The Rev. M. Lyle Halvorson was chosen as a "Town Topper" for January 1 in a column by that name in the Minneapolis Star featuring civic leaders. New Year's day was the day of his official retirement as pastor of First Church in St. Louis Park, Minn. where he has served for 29 years. Although 80 years old, Pastor Halvorson is well and active and will continue to live in St. Louis Park with his family. He was ordained in 1911.

DISTRICTS

North Dakota

Jamestown, No. Dak. Members of Trinity Church had a "service of entrance" on December 23, the first Sunday they worshipped in their new church. Dedication is planned for Palm Sunday, April 14. The Rev. J. A. Nestingen is pastor.

Southern Minnesota

Westbrook, Minn. Stained glass chancel windows, a bulletin board, and an illuminated picture of Christ were dedicated at Trinity Church recently by Dr. J. C. K. Preus, former executive director of Christian Education of the ELC. The Rev. L. B. Brakke is pastor of the Westbrook parish.

South Dakota

Sioux Falls, S. Dak. The first unit church building and a parsonage for Hope Church, a home mission congregation, were dedicated recently by Dr. L. A. Pierson, president of the South Dakota district. Dr. Philip Dybvig, director of home missions of the ELC, preached the sermon. First services of this new congregation were held May 13, 1956, and the parish was formally organized on September 23. Present membership is 416. The Rev. William H. Schumacher is the pastor.

OBITUARIES

John O. Hagebak, a lifelong resident of Lac qui Parle county for more than 50 years of Madison, Minn., died at his home on December 17 at the age of 82. Mr. Hagebak was active in his Church and in civic affairs in Madison, and was one of the founders of the Madison Lutheran Home for the Aged which he served as board president for many years.

Hans M. Waag died in Eau Claire, Wis. on December 4 at the age of 79. Mr. Waag was a parochial school teacher and youth director at St. Olaf, Iowa; Scandinavia, Wisconsin; and for 18 years at Utica congregation in Crawford County, Wis. Born in Bodo, Norway, he emigrated to the United States in 1902. He was a graduate of the Lutheran Normal School in Madison, Minn. He retired in 1937, and for the past 10 years made his home in Altoona, Wis. Mr. Waag is survived by his wife and three daughters. The Rev. O. M. Hanson of Baudette, Minn. is a brother and the Rev. Orvis Hanson of Princeton, New Jersey is a nephew.

ANNOUNCEMENT

Wanted for school in Hawaii: copies of "Christmas" for the years 1931 through 1936 and for 1939. Please write Mrs. R. N. Chapman, 5605 Fremont Ave. S., Minneapolis 19, Minn.

CHANGES OF ADDRESS FOR ELC PASTORS

Armand Asper, 1321 Yuma, Colorado Springs, Col., (1-6-57)

M. A. Berkeland, Topeka State Hosp., Topeka, Kansas, (1-1-57)

O. L. Bolstad, Coulee, N. Dak., (12-15-56)

Edwin S. Barsness, Jr., Spring Green, Wis., (1-15-57)

Lewis E. Davidson, 77 Kamiashiarai, Shizuoka Shi, Shizuoka Ken, Japan, (1-2-57)

Fred M. Ericksen, 113th and Union, Chicago, Ill., (1-15-57)

Roy P. Hagen, 228 Clifton S., Minneapolis 3, Minn., (1-1-57)

G. O. Mona, 216 Orchard Drive, Fairfax, Virginia, (12-31-56)

N. L. Otterstad, 28 N. Pacific, Dillon, Mont., (1-4-57)

Morris N. Peterson, 2221 S. Grand Ave., Los Angeles 7, Calif., (1-1-57)

J. W. Rosholt, Pelican Rapids, Minn., (1-1-57)

Amund Tveit, Camrose, Alta., Canada, (1-1-57)

Marcus Tufteland, Pierce Trailer Park, Moorhead, Minn., (1-1-57)

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acre farm with modern 7 room house, full basement; plus bath; barn 38x48; chicken house; well house; garage and work shop. 3 mi. from Fergus Falls, Minn. $8,000 if taken at once. 496-1A

Modern farm east of Frederick, S. Dak. in Brown County, on paved hwy. Good build-

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President, Luther Theological Seminary, Saskatoon, Sask., Canada

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This newest book in the "Fullness Series" considers some of the modern temptations to idolatry that confront present-day Christians, preventing them from having fullness of faith. Subjective Christian experiences may become supreme, and the emotional life becomes the idol. Moral life may become the standard, and ethical conduct may become the idol. Love for the Church may be elevated above love for Christ, and the institution will become the idol. More insidious than physical or material idols, these are psychological, a part of one's thinking processes, of one's ideology. Dr. Storaasli concludes his study with "The Cure for Idolatry."

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ings. Purchaser may buy either 3 or 5 ters. Lutheran community. 49

191 acres in Douglas County, Minn., proximately all under plow. Barn 34x64; 3 bedroom house; hoghouse; chicken 2 wells; silo; 14x38 machine shed; ga all new buildings. REA; on school bus milk route; good road. Terms can be ranged. Possession Oct. 1, 1957. If de can be bought stocked. 49

Desirable 560 acre farm in Lutheran munity. 200 acres now under plow and can be broken. 240 acres fenced and ba hayland. Can give immediate posses Priced reasonably. 49

Businesses

120x50 roller rink. Has 4 room apartm 20x50. Also 165 pair clamp skates; 30 pa shoe skates. Only rink within 50 mi county seat town in NE S. Dak. Will cheap. 49

Well established Int. Harvester & Idea Dealership in S. Minn. Can be chased in whole or part; terms will be tended. Will consider real estate trade. rent. 49

Gas station near cent. N. Dak. town 10,000. Small sum will swing deal. Will home or real estate as part collateral. 49

Variety store in town of 1,250 pop. Minn. 49

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Men's, boys' clothing. $100,000 County seat town in S. Minn. Will fi about half. 496

Rest home in county seat town in Minn. 17 rooms fully equipped; oper full capacity; approved by State License reau. $2,000 monthly income; always pa on waiting list. Lutheran churches in t 496

General store in N Wis. vacation $40,000 for stock, bldg., fixtures. Half ELC church; good schools. 496

General store and meat business. Clo ELC church; on school bus route. In Wis. 496

For sale, 10 unit motel; 2 gas pump Glasgow, Mont. 496

Dry goods—variety store in Minnea Good lease; good bldg.; gas heat furni reasonably priced for fixtures and stock. rent. Immediate possession. 496

General merchandise for sale or trad N. Minn. Bldg. is 20x40; 7 room h garage and good barn. 20 acres in field. theran church nearby. 496

Variety store in SW Minn., town of pop. Good schools. Large trade area; future. ELC church in town. 496

Gen. merchandise store in WC Wis. service grocery dept.; modern house a car garage. 496

Corner suburban grocery in Austin, M Price: $4,500. Includes stock and fixtures. in rear of store. All heated with hot radiation. 496

For sale or rent, medium sized bus bldg. in SW Minn. Suitable for cafe fixtures; or for other types of stores. 5 apartment above with bath and utility 496

Fully equipped restaurant in N Minn. er wants to retire. Greyhound bus depo connection. Good Lutheran community in area. 496

Appliance and electrical store; handling
io, TV, plumbing, some furniture and
dware. In S Mont. and in county seat town
1,500 pop. Good schools and ELC churches.
1,000 will handle; terms if necessary.
496-22C

Cafe with fixtures and 6 room apartment
2nd floor in SW Minn. Predominantly
theran community. ELC church and good
ools. Would consider selling fixtures and
iting the building. 496-23C

Moline implement business in NE Mont., in
of 5,000 pop. Gross sales $128,000 in
55. Long term lease on bldg. Large Lu-
ran congregation in city. 496-24C

FOR RENT

rms

A good 120-acre farm with buildings, in
Becker county, Minn. 496-25A

185-acre farm located 3 mi. SW of Lans-
, Iowa. 496-26A

omes

Attractive room in a Christian home. Board
tional or kitchen privileges if desired. Near
collet busline, Mpls. 496-27B

Sleeping room for rent; furnished in maple;
irable for 1 or 2 men. Located on the
yn Mawr busline. 10 minutes to loop. Min-
apolis. 496-28B

Nice, newly decorated apartment for a girl
be shared with another girl. Completely
nished; twin beds; 2 closets. $27.50 per
nth plus $5.00 extra for utilities. If party
ires to include board, the cost will be $55
month, Minneapolis. 496-29B

WANTED TO BUY

sinesses

Have cash buyers for motel, hotel, variety
re or drug store. 496-30C

POSITION WANTED

Widow, 40, with daughter 10, wishes a
usekeeping position on a modern farm in
or S Minn. 496-31D

Experienced parish worker wants a position
church secretary or parish worker (if no
is needed) preferably in the northwest.
ailable February 1, 1957. 496-32D

Returned woman dentist missionary seeks
ployment in dentist office in Twin Cities
a. 496-33D

Graduate Civil Engineer desires full time
sition in the Minneapolis-St. Paul area from
ril to Sept., 1957, then part time position
reafter while attending Luth. Theological
minary. 3 yrs. experience, including 2 yrs.
military, in highway and airfield design
d construction. 496-34E

HELP WANTED

Wanted—a married couple to work on a
in and livestock farm with modern equip-
nt. Separate house furnished, electricity.
gin March 1 or before. 496-35G

ELC Church in SW Mpls. needs a full-time
retary. Shorthand not necessary but is pre-
red. 496-36F

Elderly widow desires a refined lady com-
nion to share her comfortable home and
e who can drive her car. Luth. lady pre-
red and one who does not smoke or use
bfanity. Separate room and pleasant sur-
ndings in a small N. Dak. town in Grand
rks County. Some household chores to do.
496-37F

Cook wanted for child care institution of 50 to 60 children and adults. Age 30 to 50; good health. $150 per month plus room, board and laundry privileges. Social security. 6 day week. Located 100 mi. west of Chicago with exc. bus and train connections. 496-38F

Housemother needed to supervise 12 to 16 boys, age 5 through 11. High school education. Adult 30 to 50. Live in. 6 day week, with soc. security. $150 per month, plus room and board, laundry privileges. Cannot accommodate dependents. 496-39F

Wanted—assistant pastor, retirement age, for home mission congregation in Spokane, Wash. area. Parish visitation our biggest need. 496-40G

In Loving Remembrance

Memorial Wreaths—ELC

Correction of Nov. 12-16

Selbher, Mrs. Sophie (Incorrect Name).

From Nov. 19 through 23, 1956

Flaskerud, Edwin, Fosston, Minn., $2.
Fredrickson, Fred, Dahlen, No. Dak., $8.
Gigstad, Mrs. A., Heimdal, No. Dak., $6.
Gran, Carl, Caledonia, Minn., $14.
Gunnerson, Mrs. Albert, Ada, Minn., $25.
Hagen, Knute, Little Falls, Minn., $3.
Hanson, Mrs. Dena, Little Falls, Minn., $3.
Hanson, Emil, Joice, Iowa, $10.
Hanson, Laurits, Cottonwood, Minn., $2.
Hanson, Mrs. Ole L., Chippewa Falls, Wis., $5.
Hedman, L. L., Westbrook, Minn., $42.
Helming, Fred, Bristol, So. Dak., $4.50
Henrickson, Mrs. S., Luverne, Minn., $6.
Hestenes, Mrs. J. M., St. Paul, Minn., $25.
Houge, Ernest, Badger, Iowa, $38.
Hovey, S. E., Badger, Iowa, $256.50
Iversen, Alfred, Vienna, So. Dak., $14.
Jacobson, Iver, Frost, Minn., $1.
Jensen, Mrs. Hans, Bristol, So. Dak., $4.50
Johnson, Axel, Austin, Minn., $4.
Johnson, Gilbert, Arlington, So. Dak., $7.
Johnson, John A., New Richland Minn., $20.
Johnson, Joseph, Wilson, Wis., $6.
Johnson, Mrs. Julia, Chippewa, Falls, Wis., $6.
Knutson, C. J., Webster, Minn., $2.
Kuhlman, Mrs. Mary, Kensett, Iowa, $17.
Larson, Ole, Velva, No. Dak., $4.
Larson, Mrs. Sam, Badger, Iowa, $171.97
Lervick, Trygve, Noonan, No. Dak., $15.
Lindgren, Mrs. and Son, Grafton, No. Dak., $5.
Lund, Mrs. Arnold, Franklin, Minn., $6.
Miland, Glen, Ostrander, Minn., $5.
Miller, Lewis, Austin, Minn., $5.
Miller, William B., Elgin, Iowa, $6.
Morten, Julian, Redwood Falls, Minn., $1.
Musolf, Aug., Kasson, Minn., $3.
Nelson, Anfin, Story City, Iowa, $3.50
Nelson, Doris, Caledonia, Minn., $10.50
Nelson, Nels, Elgin, Iowa, $2.
Nelson, Ole, Brandt, So. Dak., $3.
Ness, B. C., Boyd, Minn., $3.
Ofstedal, Mrs. Guri, Scarville, Iowa, $7.
Oleson, Mrs., Marvin, So. Dak., $31.
Olson, Gilbert, Little Falls, Minn., $3.
Olson, Mrs. Lena, Argyle, Wis., $33.
Olson, Martin, Hibbing, Minn., $3.
Olson, Mrs. Stene, Little Falls, Minn., $3.
Osness, Clarence, Langford, So. Dak., $4.
Pederson, Howard, Hannaford, No. Dak., $1.
Pederson, Ole, Kensett, Iowa, $21.50
Peterson, C. P., Maynard, Minn., $1.
Peterson, Mr. and Mrs. Otto, Chippewa Falls, Wis., $10.
Qualy, Barbara, Caledonia, Minn., $21.
Rasmussen, J. M., Spring Valley, Wis., $104.
Rustad, Mrs. Mina, Rushford, Minn., $5.
Rygh, M. J., Scarville, Iowa, $30.50
Sanvik, Casper, Starbuck, Minn., $13.
Savre, Edward, Cooperstown, No. Dak., $3.
Schneider, Edgar, Bristol, So. Dak., $18.
Schneider, Henry, Bristol, So. Dak., $4.50
Sieverson, Mrs. Hulda, Starbuck, Minn., $23.
Sorenson, Mrs. Anna, Bristol, So. Dak., $6.50
Stee, Art, Elgin, Iowa, $11.
Sweet, Mrs. Zada, Flandreau, So. Dak., $5.
Thompson, Mrs. Lena, Storden, Minn., $14.
Thorne, Albert, Atwater, Minn., $50.
Torgerson, A. C., Colfax, Wis., $5.
Torkildson, Torl, Lake City, So. Dak., $3.
Vehe, Leroy, Bristol, So. Dak., $15.50
Whitten, Mrs. Elisa, Mankato, Minn., $5.
Worlie, Martin, Little Falls, Minn., $3.
Ylvisaker, Rev. J. P., Chippewa Falls, Wis., $7.

From November 26 through 30, 1956

Aaker, Arnold and Lee, Superior, Wis., $20.
Aas, L. H., Gully, Minn., $8.
Alfson, Asper, Madison, So. Dak., $1.
Alsaker, R. C., Rosholt, So. Dak., $2.
Amundson, Ed. A., Bricelyn, Minn., $50.
Anderson, Cornell H., Superior, Wis., $34.50
Anderson, John, Baldwin, Wis., $3.
Anderson, Miss Patricia Fay, Superior, Wis., $10.
Beaver, Mrs. Pete, Kasson, Minn., $3.
Berg, Mr. and Mrs. Arndt, Superior, Wis., $5.
Berg, Mathew, Decorah, Iowa, $3.
Bergland, Mrs. Marie, Nielsville, Minn., $3.
Brekke, Palmer, West Concord, Minn., $3.
Brodland, Rev. O. H., Beresford, So. Dak., $1.
Buland, Arthur, Roland, Iowa, $41.50
Butler, Mrs. Mabel, Superior, Wis., $10.
Christensen, Alex, Clarkfield, Minn., $5.
Dalberg, Gene, Bottineau, No. Dak., $9.
Dippel, Mrs. W., Arlington, Texas, $10.
Dragset, Mrs. Thom, Eau Claire, Wis., $2.
Eggland, Mrs. Adolph, Roland, Iowa, $62.50.
Engberg, Marion, Crosby, No. Dak., $3.
Engelby, Andy, Forest City, Iowa, $30.
Erickson, Emil, Pine River, Minn., $5.
Everson, Lester, Lake Mills, Iowa, $5.
Faraason, Mrs. Andrew, Lansing, Iowa, $3.
Flemmen, Mrs. Ole, Superior, Wis., $6.
Fredrickson, Ben, Windom, Minn., $5.
Galde, Mrs. Josephine, Superior, Wis., $10.
Gigstad, Mrs. Andrew, Maddock, No. Dak., $2.
Gjere, Mrs. Gilbert, Decorah, Iowa, $3.
Grimstead, Mrs. A. T., Kensington, Minn., $6.
Gussick, Michael, Superior, Wis., $20.
Hagstrom, John J., Lowry, Minn., $67.
Halvorson, Mrs. H., Rushford, Minn., $25.
Hansen, Henry, Genesco, No. Dak., $5.
Hansen, O. A., Barrett, Minn., $98.
Hanson, H. O., Rushford, Minn., $5.
Haugstad, Jacob, Arlington, So. Dak., $7.
Hedman, L. L., Westbrook, Minn., $2.
Henderson, Orvel, Randall, Iowa, $41.
Hill, Nancy, Randall, Iowa, $2.
Hodderick, Christian, Comstock, Minn., $5.
Hofland, A. N., Enderlin, No. Dak., $1.
Holmes, Larrie, Armstrong, Iowa, $5.
Holstrom, Arthur, Superior, Wis., $29.50
Hougard, Mrs. H. J., Karlstad, Minn., $65.
Hoven, Mrs. Marie, Superior, Wis., $5.
Iverson, Joseph, Williams, Iowa, $3.
Iverson, Oscar, Westbrook, Minn., $2.
Johnson, Mrs. Anton, Superior, Wis., $5.
Johnson, Mrs. Christine, Superior, Wis., $3.
Johnson, Edward, Rugby, No. Dak., $2.50
Johnson, Mrs. Hans, Minneapolis, Minn., $5.
Johnson, Mrs. Hattie, Hayward, Minn., $14.
Johnson, John T., Lake Mills, Iowa, $12.
Johnson, Nels, Armstrong, Iowa, $5.
Johnson, Norman, Lake Mills, Iowa, $9.
Johnson, Ole, Overly, No. Dak., $27.
Johnson, Mrs. Tilla, Spring Grove, Minn., $21.
Kay Nelly, Emmetsburg, Iowa, $10.
Kittelson, PFC Carl J., Superior, Wis., $20.
Kloster, Mrs. Theo J., Clark, So. Dak., $25.
Knudtson, Carl, De Forest, Wis., $2.
Knutson, Royce, Inwood, Iowa, $2.
Landsem, Lars, Woodburn, Oregon, $34.
Larson, Mrs. Bernt, Superior, Wis., $10.
Larson, Mrs. Leo C., Bottineau, No. Dak., $20.
Larson, Mrs. Oscar, Superior, Wis., $18.
Leckvold, Mrs. Karen, Minneapolis, Minn., $5.
Lee, Haakon, Duluth, Minn., $68.
Lee, Mrs. Roald, Madison, Minn., $7.
Lidberg, Mrs. Amanda, Superior, Wis., $5.
Luschen, Dr. Henry, Ruthton, Minn., $3.
Madsen, Einar, Ruthton, Minn., $3.
Moe, Martin, Superior, Wis., $18.
Moen, Ingvold, G., Twin Lakes, Minn., $13.
Mohagen, Baby, Elbow Lake, Minn., $5.
Morkemo, Mrs. Hans, Superior, Wis., $5.
Mosby, Rev. H. O., Bricelyn, Minn., $44.
Nelson, Arne, Fergus Falls, Minn., $5.
Nelson, Mrs. Iver, Minneapolis, Minn., $5.
Nelson, Nels, Elgin, Iowa, $1.
Nelson, Mrs. Norman T., Baldwin, Wis., $3.
Ness, B. C., Boyd, Minn., $14.
Ness, LaVaine, Wolverton, Minn., $5.
Odegard, Joe, Mondovi, Wis., $5.
Olander, Mrs. Gustav, Superior, Wis., $89.50
Olen, Anna, Benson, Minn., $6.
Olson, Josiah, Roland, Iowa, $14.
Olson, Mrs. Tom, Duluth, Minn., $5.
Omoth, Mrs. E. H., Preston, Minn., $2.
Palm, Oscar, Williams Bay, Wis., $5.
Paulson, Paul J., Audubon, Minn., $165.
Peck, Mrs. Charles, Audubon, Minn., $2.
Pederson, Mrs. Minnie, Superior, Wis., $10.
Peterson, C. P., Maynard, Minn., $10.
Quee, Ole, Milford, Iowa, $1.
Rake, Mark Allen, Lake Mills, Iowa, $5.
Richardson, Miss Debra Rene, Superior, Wis., $5.
Rustad, C. H., Elbow Lake, Minn., $10.
Ryberg, John, Halma, Minn., $10.
Sacquitne, S. O., Decorah, Iowa, $7.
Scheldrup, Mr. and Mrs. Alfred, Superior, Wis., $10.
Segberg, Mrs. Tom, Erskine, Minn., $3.
Selness, John J., Spring Grove, Minn., $18.
Skinningsrud, Gerald, Carpio, No. Dak., $1.
Smith, Saren, Nielsville, Minn., $13.

N. H. NELSON, Treasurer

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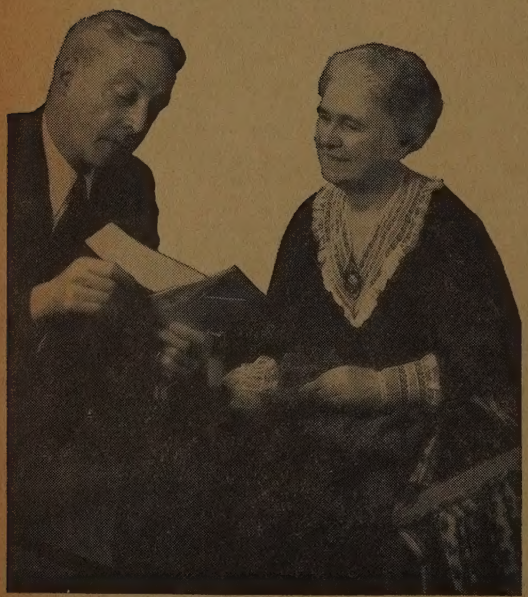

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